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BIOGRAPHY.

To the Editors of the Panoplist and Magazine.

Gentlemen,

YOUR readers were gratified the last year, with memoirs of the Rev. JOHN NEWTON. Every thing which relates to so extraordinary a man, is interesting to the religious world. I therefore transmit some further particulars of his character, selected from his life, written by the Rev. Richard Cecil; together with some remarks which fell from him in familiar conversation. The whole is submitted to your disposal. Yours, &c.

REV. JOHN NEWTON.

MR. NEWTON was unquestionably the child of a peculiar providence in every step of his progress; and his deep sense of the extraordinary dispensations through which he had passed, was the prominent topic of his conversation. Those who personally knew the man, could have no doubt of the probity with which his narrative, singular as it may appear, was written. They, however, who could not view the subject of these memoirs so nearly, as his particular friends did, may wish to learn something farther of the early part of his life, and of his character with respect to his literary attainments—his ministry—his family habits—his writings—and his familiar conversation.

To the early part of his life, as circumstantially related by himself, and widely circulated, little could be added.

Such was the early attention which his mother paid to his religious education, that, at four years old, he was not only able to read the Bible, but had learnt by heart Dr. Watts' little hymns and catechisms, together with the answers in the Assembly's Catechism; and she flattered herself with the hope that, in a future period, he might be sent to St. Andrew's, in Scotland, to be educated for the ministry; but the Lord had designed him for another school.

We have omitted a circumstance, during the early part of his life, of some importance to the narrative. Having made an appointment to go one Sunday on board a man of war, but coming too late, his companion went without him, and was drowned, with several others, by the upsetting of the boat; but he was much alarmed and affected to

VOL. II. *New Series.*

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think that his life should have been preserved, by a circumstance apparently so trivial and accidental. About this time he also derived some serious impressions from reading Bennet's *Christian Orator*, and the *Family Instructor*; but these impressions went no farther than externals, and left him open to the temptations of infidelity, which followed.

Mr. N. had an unexpected call to London; and on his return, when within a few miles of Liverpool, he mistook a marle pit for a pond, and, in attempting to water his horse, both the horse and his rider plunged into it overhead. He was afterwards told, that, near the same time, three persons had lost their lives by a mistake of a similar kind.

While he was in his office of tide-surveyor at Liverpool, he had another singular preservation, through being a few minutes too late (though in general remarkably punctual;) for, during that time, the ship which he was going to inspect, blew up, before he could reach her, and all on board perished.

Of his literature, we learn from his *Narrative*, what he attained in the learned languages, and that by almost incredible efforts. Few men have undertaken such difficulties under such disadvantages. It therefore seems more extraordinary that he should have attained so much, than that he should not have acquired more. Nor did he quit his pursuits of this kind, but in order to gain that knowledge which he deemed much more important. Whatever he conceived had a tendency to qualify him, as a scribe well instructed in the kingdom of God, bringing out of his treasury things

new and old—I say, in pursuit of this point, he might have adopted the apostle's expression, "One thing I do." By a principle so simply and firmly directed, he furnished his mind with much information. He had consulted the best old divines—had read the moderns of reputation with avidity; and was continually watching whatever might serve for analogies or illustrations, in religion. "A minister," he used to say, "wherever he is, should be always in his study. He should look at every man, and at every thing, as capable of affording him some instruction." His mind, therefore, was ever intent on his calling; ever extracting something, even from the basest materials, which he could turn into gold.

In consequence of his incessant attention to this object, while many whose early advantages greatly exceeded his, were found excelling Mr. N. in the knowledge and investigation of some curious, abstract, but very unimportant points; he was found vastly excelling them in points of infinitely higher importance to man. In the knowledge of God, of his word, and of the human heart in its wants and resources, Newton would have stood among mere scholars, as his namesake, the philosopher, stood in science among ordinary men. I might say the same of some others who have set out late in the profession, but who, with a portion of Mr. N.'s piety and ardor, have greatly outstripped those who have had every early advantage and encouragement: men with specious titles and high connexions have received the rewards; while men, like Newton, without

them, have done the work.

With respect to his ministry he appeared perhaps to least advantage in the pulpit; as he did not generally aim at accuracy in the composition of his sermons, nor at any address in their delivery. His utterance was far from clear, and his attitudes ungraceful. He possessed, however so much affection for his people, and zeal for their best interests, that the defect of his manner was of little consideration with his constant hearers: at the same time his capacity and habit of entering into their trials and experience, gave the highest interest to his ministry among them. Beside which, he frequently interspersed the most brilliant allusions, and brought forward such happy illustrations of his subject, and those with so much unction on his own heart, as melted and enlarged theirs. The parent-like tenderness and affection which accompanied his instruction, made them prefer him to preachers who, on other accounts, were much more generally popular. It ought also to be noted, that amidst the extravagant notions and unscriptural positions, which have sometimes disgraced the religious world, Mr. N. never departed, in any instance, from soundly and seriously promulgating the faith once delivered to the saints, of which his writings will remain the best evidence. His doctrine was strictly that of the church of England, urged on the consciences of men in the most practical and experimental manner. "I hope," said he to me one day smiling, "I hope I am upon the whole a scriptural preacher; for I find I am considered as an Arminian among

the high Calvinists, and as a Calvinist among the strenuous Arminians." I never observed any thing like bigotry in his ministerial character; though he seemed at all times to appreciate the beauty of order, and its good effects in the ministry.

He had formerly taken much pains in composing his sermons, as I could perceive in one manuscript which I looked through; and even latterly I have known him, whenever he felt it necessary, produce admirable plans for the pulpit. I own I thought his judgment deficient in not deeming such preparation necessary at all times. I have sat in pain when he has spoken unguardedly in this way before young ministers; men who, with but comparatively slight degrees of his information and experience, would draw encouragement to ascend the pulpit with but little previous study of their subject.

Mr. N. regularly preached on the Sunday morning and evening at St. Mary Woolnoth, and also on the Wednesday morning. After he was turned of seventy he often undertook to assist other clergymen; sometimes even to the preaching six sermons in the space of a week. What was more extraordinary he continued his usual course of preaching at his own church, after he was fourscore years old; and that when he could no longer see to read his text! His memory and voice sometimes failed him; but it was remarked, that, at his great age, he was no where more recollected or lively, than in the pulpit. He was punctual, as to time, with his congregation; and preached every first Sunday evening in the month, on relative duties. Mr.

Alderman Lea regularly sent his carriage to convey him to church, and Mr. Bates sent his servant to attend him in the pulpit; which friendly assistance was continued till Mr. N. could appear no longer in public.

His ministerial visits were exemplary. I do not recollect one, though favored with many, in which his general information and lively genius did not communicate instruction, and his affectionate and condescending sympathy did not leave comfort.

Truth demands it should be said, that he did not always administer consolation, nor give an account of characters with sufficient discrimination. His talent did not lie in discerning of spirits.... His credulity seemed to arise from the consciousness he had of his own integrity, and from that sort of parental fondness, which he bore to all his friends, real or pretended.

We have mentioned the excellent Mr. Thornton's liberality, both to Mr. Newton and to the poor, through him. Mr. Cecil enables us to subjoin, that on a visit to Olney, soon after their acquaintance commenced, Mr. Thornton left a sum of money to his disposal, adding, 'Be hospitable, and keep an open house for such as are worthy of entertainment: help the poor and needy: I will stately allow you 200*l.* a year, and readily send whenever you have occasion to draw for more.' Mr. Thornton kept his word; and Mr. Newton received from him not less than 3000*l.* while he remained at Olney.

During Mr. Newton's residence at Olney, he was not only made useful to the admirable poet Cowper, but also to the Rev.

Mr. Scott, then curate of Ravensdale, and now rector of Aston Sandford; the particulars of which are to be found in a very interesting narrative, published by the latter, under the title of *The Force of Truth*. Mr. Scott it seems was then far gone in Socinianism; but by means of Mr. Newton's very judicious correspondence, brought to the knowledge and experience of the truth.

When he published his first volume of Letters, under the signature of Omicron, he considered the gradations of christian experience under the characters A, B, and C. A vain young minister on reading these papers, wrote to him, that he had found his own character portrayed under that of C. the Confirmed Christian. Mr. Newton replied, that he had forgotten one feature in C.'s character, viz. 'that he never knew his own face.'

In 1799. the college of New-Jersey complimented Mr. Newton with a diploma; and a certain author dedicated to him two volumes of sermons under that title; but he humorously said, he could never think of accepting that honor, till he received it from a college at Sierra Leone, where he had received his education.

When Mr. Occum, the Indian preacher, was in England, he of course, visited Mr. Newton, and they compared experiences. "Mr. Occum," says he, "in describing to me the state of his heart when he was a blind idolater, gave me, in general, a striking picture of what my own was in the early part of my life; and his subsequent views corresponded with mine, as face answers to face in a glass, though I dare say,

when he received them, he had never heard of Calvin's name."

As his faculties visibly and rapidly declined in his last years, a friend urged him to desist from speaking in public before he was absolutely compelled. He replied with unusual energy, "I cannot stop. What! shall the old African blasphemer stop while he can speak?"

Mr. Newton was a very candid and friendly critic, and was often applied to by young authors for his opinion and remarks; which he would give very candidly, and sometimes under the name of *Nibblings*. On one of these occasions, a practical essay was put into his hand, which he approved; but a letter was appended, addressed to an obscure and contemptible writer, who had said very unwarrantable and absurd things on the subject, and whom therefore the writer attacked with little ceremony. The following is a specimen of some of Mr. Newton's *Nibblings*: "Were the affair mine, I would take no notice of Mr. —: but, if I did, it should be with the hope, at least with the desire, of doing good, even to him. This would make me avoid every harsh epithet. He is not likely to be benefitted by calling him a fool. The evangelists simply relate what is said and done, and use no bitterness nor severity, even when speaking of Herod, Pilate, or Judas. I wish their manner was more adopted in controversy."

Speaking of the Fall, and of Adam being a federal head, he remarks, "I think agency should be taken into the account. I suppose, Adam was created without spot or blemish, but still man; that he was the temple of the liv-

ing God. When sin provoked the Lord to leave his temple, it became the habitation of devils. I apprehend we are always under influence, either good or bad; perhaps both."

'The epithet *great* is often given to the apostle Paul; but I question the propriety of it. He was not behind the chief; but Peter and John were great in the same sense, and were equally penmen of the holy scriptures.'

In his family, Mr. N. might be admired, more safely than imitated. His excessive attachment to Mrs. N. is so fully displayed in his Narrative, and confirmed in the two volumes he thought it proper to publish, entitled, "Letters to a Wife," that the reader will need no information on this subject. Some of his friends wished this violent attachment had been cast more into the shade, as tending to furnish a spur where human nature generally needs a curb. He used, indeed to speak of such attachments in the abstract, as idolatry; though his own was providentially ordered to be the main hinge on which his preservation and deliverance turned, while in his worst state. Good men, however, cannot be too cautious how they give sanction by their expressions or example, to a passion which, when not under sober regulation, has overwhelmed not only families, but states, with disgrace and ruin.

With this unusual degree of benevolence and affection, it was not extraordinary that the spiritual interests of his servants were brought forward, and examined severally every Sunday afternoon; and that being treated like children, they should grow

old in his service. In short, Mr. N. could live no longer than he could love: it is no wonder, therefore, if his nieces had more of his heart than is generally afforded to their own children by the fondest parents. It has already been mentioned that his house was an asylum for the perplexed and afflicted. Young ministers were peculiarly the objects of his attention: he instructed them, he encouraged them, he warned them; and might truly be said to be a father in Christ, spending and being spent for the interest of his church. In order thus to execute the various avocations of the day, he used to rise early; he seldom was found abroad in the evening, and was exact in his appointments.

Of his writings, I think little need be said here. They are wide in circulation and best speak for themselves.... The Sermons Mr. N. published at Liverpool, after being refused on his first application for orders, were intended to shew what he would have preached, had he been admitted. They are highly creditable to his understanding and to his heart. The facility with which he attained so much of the learned languages seems partly accounted for, from his being able to acquire so early, a neat and natural style in his own language, and that under such evident disadvantages. The Review of Ecclesiastical History, so far as it proceeded, has been much esteemed; and, if it had done no more than excite the Rev. J. Milner (as that most valuable and instructive author informs us it did) to pursue Mr. N.'s idea more largely, it was sufficient success.

It must be evident to any one who observes the spirit of all his sermons, hymns, tracts, &c. that nothing is aimed at, which should be met by critical investigation. In the preface to his hymns, he remarks, "Though I would not offend readers of taste by a wilful coarseness and negligence, I do not write professedly for them. I have simply declared my own views and feelings as I might have done, if I had composed hymns in some of the newly discovered islands in the South Sea, where no person had any knowledge of the name of Jesus but myself."

To dwell, therefore, with a critical eye, on this part of his public character, would be absurd and impertinent, and to erect a tribunal to which he seems not amenable. He appears to have paid no regard to a nice ear, or an accurate reviewer; but preferring a style at once neat and perspicuous, to have laid out himself entirely for the service of the church of God, and more especially for the tried and experienced part of its members.

His chief excellence seemed to lie in the easy and natural style of his epistolary correspondence. His letters will be read while real religion exists; and they are the best draught of his own mind.

He had so largely communicated with his friends in this way, that I have heard him say, "He thought, if his letters were collected, they would make several folios." He selected many of these for publication, and expressed a hope that no other person would take that liberty with the rest, which were so widely spread abroad. In this,

however, he was disappointed and grieved, as he once remarked to me, and for which reason, I do not annex any letters that I received from him. He esteemed that collection published under the title of *Cardiphonia* as the most useful of his writings, and mentioned various instances of the benefits which he heard they had conveyed to many.

His *Apologia*, or defence of conformity, was written on occasion of some reflections (perhaps only jocular) cast on him at that time. His *Letters to a Wife*, written during his three voyages to Africa, and published 1793, have been received with less satisfaction than most of his other writings. But his *Messiah*, his *Letters to the Rev. Mr. Vantier*, chaplain at the Cape, his *Memoirs of the Rev. John Cowper* (brother to the poet) and those of the Rev. Mr. Grimshaw of Yorkshire, together with his single sermons and tracts have been well received, and will remain a public benefit.

To speak of his writings in the mass, they certainly possess what many have aimed at, but very few attained, namely, originality. They are the language of the heart; they shew a deep experience of its religious feelings, a continual anxiety to sympathize with man in his wants, and to direct him to his only resources.

His conversation and familiar habits with his friends, were more peculiar, amusing, and instructive, than any I ever witnessed. It is difficult to convey a clear idea of them by description. I venture, therefore, to add a few pages of what I may call his table-talk, which I

took down, at different times, both in company and in private, from his lips.

A small portion only, of these familiar remarks are here annexed.

Mr. Newton was a great observer of Providence, even in little things. "It may seem of small consequence," said he, one day to a friend, "whether, in returning from hence, you go up Cateaton street, or down the Old Jewry; yet in going one way or the other, you may meet a person capable of serving you; and this circumstance may have an effect on all your future life."

He lamented the evils he saw around him; but he did not like to meddle where he saw he could do no good. "I," said he once, lifting up his fist, "I have tried to make crooked things straight, till I have made these knuckles sore; and now I must leave it to the Lord."

Speaking of the importance of motives, he would say, "if I wanted a man to fly, I must contrive to find him wings; and thus, if I would successfully enforce moral duties, I must advance evangelical motives."

I should have thought mowers very idle people; but they work while they whet their scythes. Now devotedness to God, whether it mows, or whets the scythe, still goes on with the work.

My course of study, like that of a surgeon, has principally consisted in walking the hospital.

My principal method of defeating heresy, is by establishing truth.—One proposes to fill a bushel with tares: now if I can fill it first with wheat, I shall defy his attempts.

A Christian in the world, is like a man who has a long intimacy with one who at length he finds out was the murderer of a kind father : the intimacy, after this, will surely be broken.

Candor will always allow much for inexperience. I have been thirty years forming my own views ; and in the course of this time, some of my hills have been sinking, and some of my vallies have risen : but how unreasonable would it be to expect all this should take place in another person, and that in the course of a year or two.

We are surprised at the fall of a famous professor ; but in the sight of God, the man was gone before ; it is only we that have now discovered it. He that despiseth small things, shall fall by little and little.

The devil told a lie when he said, All these things are mine, and to whomsoever I will, I give them ; for if he had the disposal of preferments, since he knows the effect of them, you and I, brother C——, should soon be dignitaries.

If an angel were sent to find the most perfect man, he would probably not find him composing a body of divinity ; but perhaps a cripple in a poor-house, whom the parish wish dead ; but humbled before God, with far lower thoughts of himself than others think of him.

If two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to choose employments.

In divinity, as well as in the other professions, there are the

little artists. A man may be able to execute the buttons of a statue very neatly ; but I could not call him an able artist. There is an air, there is a taste, to which his narrow capacity cannot reach. Now, in the church, there are your dexterous *button makers.*

I would not give a straw for that assurance which sin will not damp. If David had come from his adultery, and had talked of his assurance at that time, I should have despised his speech.

There is the analogy of faith : it is a master-key, which not only opens particular doors, but carries you through the whole house ; but an attachment to a rigid system is dangerous. Luther once turned out the Epistle of St. James, because it disturbed his system. Dr. Owen will be ashamed of his wisdom and clearness five minutes after he has been in heaven. I shall preach, perhaps, very usefully upon two opposite texts, while kept apart ; but if I attempt nicely to reconcile them, it is ten to one if I don't begin to bungle.

Contrivers of systems on the earth, are like contrivers of systems in the heavens ; where the sun and moon keep the same course in spite of the philosophers.

When a man says he received a blessing under a sermon, I begin to inquire who this man is who speaks of the help he has received. The Roman people proved the effect they received under a sermon of Antony, when they flew to avenge the death of Cæsar.

The Lord has reasons, far beyond our ken, for opening a wide door, while he stops the mouth of a useful preacher. John Bunyan would not have done half the

good he did, if he had remained preaching in Bedford, instead of being shut up in Bedford prison.

Doctor Taylor, of Norwich, said to me, 'Sir, I have collated every word in the Hebrew Scriptures seventeen times; and it is very strange if the doctrine of atonement you hold, should not have been found by me.' I am not surprised at this: I once went to light my candle with the extinguisher on it. Now, prejudices from education, learning, &c. often form an extinguisher. It is not enough that you bring the candle; you must remove the extinguisher.

'Except a man be born again, he cannot see the kingdom of God.' A man may live in a deep mine in Hungary, never having seen the light of the sun: he may have received accounts of prospects, and, by the help of a candle, may have examined a few engravings of them; but let him be brought out of the mine, and set on the mountain, what a difference appears!

I have many books I cannot sit down to read; they are, indeed, good and sound; but, like halfpence, there goes a great quantity to a little amount. There are *silver* books, and a few *golden* books; but I have one book worth more than them all, called the *Bible*; and that is a book of *bank notes*.

When some people talk of religion, they mean they have heard so many sermons, and performed so many devotions, and thus mistake the *means* for the *end*; but true religion is an habitual recollection of God, and intention to serve him; and this turns every thing to gold. We are apt to suppose that we need

something splendid to evince our devotion; but true religion equals things; washing plates and cleaning shoes is a high office, if performed in a right spirit. If three angels were sent to earth, they would feel perfect indifference who should perform the part of prime minister, parish-minister, or watchman.

Ministers would overrate their labors, if they did not think it worth while to be born, and spend ten thousand years in labor and contempt, to recover one soul.

I feel like a man who has no money in his pocket, but is allowed to draw for all he wants upon one infinitely rich; I am, therefore, at once both a beggar and a rich man.

A COPY OF THE EXORDIUM OF
MR. NEWTON'S WILL, DATED
JUNE 13, 1803.

IN the name of God, Amen. I, John Newton, of Coleman street Buildings in the parish of St. Stephen, Coleman Street, in the city of London, Clerk, being through mercy in good health, and of sound and disposing mind, memory, and understanding, although in the seventy-eighth year of my age, do, for the settlement of my temporal concerns, and for the disposal of all the worldly estate which it has pleased the Lord in his good providence to give me, make this my last will and testament as follows: I commit my soul to my gracious God and Saviour, who mercifully spared and prevented me, when I was an apostate, a blasphemer, and an infidel, and delivered me from that state of misery, on the coast of Africa, into which my obstinate wickedness had plunged me;

and who has pleased to admit me (though most unworthy) to preach his glorious gospel. I rely with humble confidence upon the atonement and mediation of the Lord Jesus Christ, God and man, which I have often proposed to others as the only foundation whereon a sinner can build his hope, trusting that he will guard and guide me through the uncertain remainder of my life, and that he will then admit me into his presence in his heavenly kingdom. I would have my body deposited in the vault under the

parish church of St. Mary Woolnoth, close to the coffins of my late dear wife, and my dear niece Elizabeth Cunningham; and it is my desire that my funeral may be performed with as little expense as possible, consistent with decency.

Mr. Newton composed an Epitaph for himself, desiring that it might be put up near the vestry door. His executors, have complied strictly with his injunctions. The following is a correct copy :

JOHN NEWTON,
CLERK,
once an Infidel and Libertine,
a Servant of Slaves in Africa,
was
by the rich mercy
of our Lord and Savior
JESUS CHRIST,
preserved, restored, pardoned,
and appointed to preach the Faith
he had long labored to destroy.
He ministered
near 16 Years as Curate and Vicar of Olney, in Berks ;
and 28 Years as Rector of these United Parishes.
On Feb. 1st, 1750, he married
MARY,
daughter of the late George Catlett,
of Chatham, Kent ;
whom he resigned
to the Lord who gave her,
on Dec. 15, 1790.
The above Epitaph was written by the Deceased,
who directed it to be inscribed on a plain Marble Tablet.
He died on Dec. 21, 1807, aged 82 Years ;
and his mortal remains
are deposited in the Vault
beneath this Church.

RELIGIOUS COMMUNICATIONS.

Messrs. Editors,

As an important object of your publication is the support and diffusion of the doctrines of the reformation, and particularly those, which were embraced, and inculcated by John Calvin,* the following extract from that acute and justly celebrated writer, will, it is presumed, be highly gratifying to all your Calvinistic readers. It is, therefore, with much satisfaction and confidence offered for publication by a real

CALVINIST.

CALVINISM. †

1. THERE ariseth a hard question out of other places, where it is said that God boweth and draweth at his will, Satan himself and all the reprobate; for the sense of the flesh scarcely conceiveth how he, working by them, should not gather some spot of their fault, yea, in his common working be free from all fault, and justly condemn his ministers. Upon this was devised the distinction between doing and suffering, because many have thought this doubt impossible to be dissolved, that both Satan and all

the wicked are so under the hand and power of God, that he directeth their malice unto what end it pleaseth him, and useth their wicked doings to the executing of his judgments. And their modesty were, peradventure, excusable, whom the show of absurdity putteth in fear, if it were not so, that they wrongfully and with a lying defence go about to deliver the justice of God from all unrightful blame. It seemeth to them unreasonable, that man should, by the will and commandment of God, be made blind,

* Our correspondent will find the object of our work more precisely and correctly stated, in the following paragraph from our proposals, to which we are pledged to adhere.

"That the public may entertain no doubts concerning the religious faith of the editors, or what doctrines and views of christianity they mean to support, they explicitly avow their firm adherence generally and for substance, to what have been called the *Doctrines of the Reformation*. These doctrines, with modifications, and retrenchments, which affect not their essence, are recognized in the Articles of the Church of England, in the Confession of the Presbyterian churches in Scotland, and the United States of America, in the Assembly's Shorter Catechism, and by the great body of the New-England Churches. These doctrines constituted the religious faith of our venerable forefathers; and by the editors are embraced, as the *truths of God, revealed in the Holy Scriptures*. Nothing manifestly inconsistent with these doctrines, can ever be admitted into this publication."

† The chapter of Calvin's Institutes,

from which the following is extracted, treats "of the knowledge of God the Creator," and is thus headed by the author.

"That God doth so use the service of wicked men, and so boweth their minds to put his judgments in execution, that still himself remaineth pure from all spot."

This chapter is divided into four sections. Under the first, the author undertakes to shew, "How God doth not only permit, but appoint the things to be done, which wicked men do."

Under the *second* he shews that "The providence of God is a governess, which directeth all the inclinations of the mind of man, whether they bend unto good or evil." Under the *third*, he shews that, "there are not contrary wills in God, although he forbid the doing of evil, and yet be willing to have it done; but our blindness, wherein we discern not how these two do agree, maketh us to imagine that they disagree, when in truth they do not."

Under the *fourth* section, which our correspondent has omitted, the author shews, that "Wicked men are justly condemned for the evil, which they do, although God have appointed it to be done." EDITORS.

and so, by and by be punished for his blindness; therefore they seek to scape by this shift, that this is done by the sufferance, but not by the will of God. But he himself plainly pronouncing that he doeth it, does reject that shift. As for this, that men do nothing but by the secret commandment of God, and do trouble themselves in vain with deliberating, unless he do by his secret direction stablish that, which he hath before determined, it is proved by innumerable and plain testimonies. It is certain that this, which we before alleged out of the Psalms, that God doeth all things that he will, belongeth to all the doings of men. If God be the certain appointer of war and peace, as it is there said, and that without exception, who dare say that men are carried causelessly with blind motion, while God knoweth not of it, and sitteth still? But in special examples will be more lightsome plainness. By the first chapter of Job we know that Satan doth no less appear before God to receive his commandments, than do the angels, which do willingly obey. Indeed it is after a diverse manner, and for a diverse end; yet so that he cannot go about any thing, but with the will of God. Although there seem afterward to be added a bare sufferance of him to afflict the holy man, yet because that saying is true, "the Lord hath given, the Lord hath taken away," as it pleased God, so is it come to pass; we gather, that God was the author of that trial. *Job. i. 2.* al of Job whereof Satan and the wicked thieves were ministers. Satan goeth about to drive the holy man to desperation, to madness. The Sabeans cru-

elly and wickedly do invade and rob his goods, that were none of theirs. Job acknowledgeth that he was by God stripped of all his goods and made poor, because it so pleased God. Therefore whatsoever men or Satan himself attempt, yet God holdeth the stern to turn all their travails to the executing of his judgments. It was God's will to have the false king Ahab deceived; the devil offered his service thereunto; he was sent with a certain commandment to be a lying spirit in the mouth of all the prophets. If the blinding and madness of Ahab be the judgment of God, then the device of bare sufferance (permission) is vain; for it were a fond thing to say, that the Judge so doth only suffer, and not also decree what he will have done, and command his ministers to put it in execution. It was the Jews' purpose to destroy Christ. Pilate and the soldiers do follow their raging lust; and yet in a solemn prayer, the disciples do confess, that all the wicked men did nothing else, but that, which the hand and counsel of God had determined; even as Peter had before preached, that Christ was, by the decreed purpose, and foreknowledge of God, delivered to be slain. As if he should say; that God, from whom nothing is hidden from the beginning, did wittingly and willingly appoint, that which the Jews did execute; as in another place he rehearseth, that God, which shewed before by all his prophets, that Christ should

suffer, hath so
 2 Sam. xii. 12. fulfilled it. Ab-
 salom defiling
 his father's bed with incestuous
 adultery, committed detestable
 wickedness, yet God pronounc-
 ed that this was his own work;
 for the words are these: Thou
 hast done it secretly, but I will
 do it openly and
 Jer. l. 25. before the sun.
 Jeremiah pro-
 nounceth that all the cruelty
 that the Chaldeans used in Jew-
 ry, was the work of God, for
 which cause Nebuchadnezzar is
 called the servant of God. God
 every where crieth
 Isaiah v. 26. out, that with his
 and x. 5. and hissing, with the
 xix. 25. sound of his trum-
 pet, with his pow-
 er and commandment, the wick-
 ed are stirred up to war. He
 calleth the Assyrian the rod of
 his wrath, and the axe which he
 moveth with his hand. The des-
 truction of the holy city and the
 ruin of the temple, he calleth his
 work. David, not murmuring
 against God but acknowledging
 him for a righteous Judge; yet
 confesseth that the cursings of
 Shimei proceeded of the com-
 mandment of God. The Lord
 (saith he) commanded him to
 curse. We often find in the holy
 history, that whatsoever hap-
 peneth, it com-
 2 Sam. x. 10. eth of the Lord,
 as the departing
 of the ten tribes, the death of the
 sons of Eli, and
 1 Kings xi. 31. very many things
 of like sort.
 They that be meanly exercised in
 the Scriptures,
 1 Sam. ii. 34. do see, that for
 shortness sake,
 I bring forth, of many testimo-

nies, but a few, by which yet
 it appeareth plainly enough, that
 they do trifle and talk fondly that
 thrust in a bare sufferance (per-
 mission) in the place of the prov-
 idence of God, and so his judg-
 ments should hang upon the will
 of men.

2. Now with respect to se-
 cret motions—that which Solo-
 mon speaketh of
 the heart of a Prov. xxi. 1.
 king, that it is
 bowed hither and thither, as
 pleaseth God, extendeth surely
 to all mankind, and is as much, in
 effect, as if he had said;—whatso-
 ever we conceive in mind, is by
 the secret inspiration of God,
 directed to his
 end. And, truly, Ezek. vii. 25.
 if he did not work
 in the minds of men, it were not
 rightly said, that
 he taketh away Lev. xxvi. 36.
 the lip from the
 true speakers, and wisdom from
 aged men, that he taketh the
 heart from the princes of the
 earth; that we oft read, that
 men are fearful
 so far forth, as 1 Sam. xxvi.
 their hearts be tak-
 en with his fear. So David went
 out of the camp of Saul, and none
 was ware of it, because the sleep
 of God was come upon them all.
 But nothing can be desired to be
 more plainly spoken, than where
 he so often pronounceth that
 he blindeth the eyes of men, and
 striketh them with giddiness;
 that he maketh them drunk with
 the spirit of drowsiness, casteth
 them into madness, and harden-
 eth their hearts. These things
 also many do re-
 fer to sufferance Eccles. vii. 3.
 (permission) as
 if in forsaking the reprobate, he

suffered them to
Rom. vii. 21. be blinded by
 Satan. But that
 solution is too fond, confident,
 forasmuch as
Exod. viii. 15. the Holy Ghost
 in plain words
 expresseth, that they are stricken
 with blindness and madness,
 by the just judgment of God. It
 is said that he hardened the heart
 of Pharaoh; also that he did
 make dull and strengthen it.
 Some do, with an unsavory cavil-
 lation, mock out these phrases of
 speech, because where in another
 place it is said, Pharaoh did har-
 den his own heart, there is
 his own will set for the
 cause of his hardening, as
 though these things did not
 very well agree together. Al-
 though in divers manners that
 man, while he is moved in work-
 ing, by God, doth also work
 himself. And I do turn back
 their objection against themselves.
 For, if to harden, do signify but
 a bare sufferance, then the very
 motion of obstinacy shall not be
 properly in Pharaoh. Now,
 how weak and foolish were it so
 to expound, as if Pharaoh did
 only suffer himself to be hardened.
 Moreover the Scripture cutteth off
 all occasions for such cavilla-
 tions; for God saith I will hold
 his heart. So of the inhabitants
 of the land of Canaan, Moses
 saith, that they went forth to bat-
 tle, because the
Jos. xi. 20. Lord had harden-
 ed their hearts;
 which same thing is repeated by
 another prophet,
Ps. cv. 25. saying, he turneth
 their hearts that
 they should hate his people.
 Again, in Isaiah
Isaiah x. 6. he saith, that he

will send the Assyrians against
 the deceitful nation, and will
 command them to carry away the
 spoils, and violently take the
 prey; not meaning that he will
 teach wicked and obstinate men,
 to obey willingly; but that he
 will bow them to execute his
 judgments, as if they did bare his
 commandments, graven in their
 minds; whereby appeareth that
 they were moved by the certain
 appointment of God. I grant
 that God doth oftentimes work
 in the reprobate by Satan's ser-
 vice, as a mean; but yet so that
 Satan doth his office by God's
 moving; and proceedeth so far
 as is given him.

The evil spirit *1 Sam. xvi. 14.*
 troubled Saul;

but it is said that it was of God,
 that we may know that the mad-
 ness of Saul came of the just
 vengeance of God.

It is also said that the *2 Cor. iv. 4.*
 same Satan doth blind
 the minds of the unfaithful, but
 how so, but only because the effec-
 tual working of error cometh from
 God himself, to make them be-
 lieve lies, that refuse to obey the
 truth? After the first manner of
 speaking it is said, if any pro-
 phet shall speak

lying, I, God, *Ezek. xiv. 9.*
 have deceived

him. According to the other
 manner of speech

it is said, that he *Rom. i. 28.*
 giveth men into

a reprobate mind, and to cast
 them into filthy desires, because
 he is the chief author of his own
 just vengeance, and Satan is but
 only a minister thereof.

3. Forasmuch as hitherto I
 have recited only such things, as
 are written in the Scriptures,
 plainly, not doubtfully; let them

that fear not wrongfully to slander the heavenly oracles, take heed what manner of judgment they take upon them; for, if by feigned pretending of ignorance they seek a praise of modesty, what can be imagined more proudly done, than to set one small word against the authority of God! As I think otherwise, I like not to have this touched. But if they openly speak evil, what prevail they with spitting against the heaven? But this is no new example of waywardness; because there have been in all ages wicked and ungodly men, that with raging mouth barked against this point of doctrine. But they shall feel that thing, indeed, to be true, which long ago the Holy Ghost spake by the mouth of David, that God may overcome when he is judged.

Ps. li. 6. David doth, by the way, rebuke the madness of men, in this so unbridled licentiousness, that of their own filthiness they do

1 John v. 4. not only argue against God, but also take upon them power to condemn him. In the mean time he shortly admonisheth, that the blasphemies, which they vomit up against the heaven do not reach unto God; but that he, driving away the clouds of cavillations, doth brightly shew forth his righteousness; and also our faith (because being grounded upon the word of God, it is above all the world) doth from her high place, contemptuously look down upon these mists. For, first, where they object, that if nothing happen but by the will of God, then there are in him two contrary wills; because he decreeth those things, by secret purpose,

which he hath openly forbidden by his law; that is easily wiped away. But before I answer it, I will once again give the readers warning, that this cavillation is thrown out, not against me, but the Holy Ghost, which taught the *Job i. 21.* holy man, Job, this confession. As it pleased God so it came to pass, when he *1 Sam. ii. 25.* was spoiled by thieves, he acknowledged in the injury and hurt that they did him, the *Ps. cxv. 3.* just scourge of God.

What saith the Scriptures in other places? The sons of Eli obeyed not their father, because it was God's will to kill them.

Also another prophet *Is. xlv. 7.* crieth out, that God, which sitteth in heaven, doeth whatsoever he will. And now I have shewed plainly enough, *Amos iii. 6.* that God is the author of all those things, which these judges would have to happen only by his idle sufferance. He testifieth, that he createth light and dark-

ness; that he formeth good and evil; that no evil happeneth, which he himself hath not made. Let them tell me, I beseech them, whether he do willingly or against his will, execute his own judgments?

But as Moses teacheth, that he which is slain by the falling of an axe by chance, is delivered by God into the hand of the striker; so the whole church saith in Luke, that Herod and Pilate conspired to do those things, which the *Acts iv. 28.* hand and purpose of God, had decreed. And truly

if Christ were not crucified, with the will of God, whence came redemption to us? And yet the will of God, neither doth strive with itself, nor is charged, nor feigneth that he willeth not the thing, that he will; but where it is but one and simple in him, it seemeth to us manifold; because by the weakness of our wit, we conceive not how God, in divers manner, willeth, and willeth not one self thing. Paul, after he hath said, that the calling of the

Gentiles is a hidden mystery, within a little after, saith further, that in it was manifestly shewed the manifold wisdom of God. Because for the dulness of our wit, the wisdom of God seemeth to us manifold, or (as the old interpreter hath translated it) of many fashions; shall we therefore, dream that there is any variety in God himself, as though he either changeth his purpose, or dissenteth from himself? Rather, when we conceive not how God will have the thing to be done, which he forbideth to do, let us call to mind our own weakness, and therewithal consider, that the light wherein he dwelleth, is not

1 *Tim.* vi. 16. without cause called inaccessible, because it is covered with darkness. *Calvin's Institutes, chap. 18th Book I.**

*We will thank our correspondent for a copy of the remainder of this section, and of the fourth, for our next number, that our readers may have the whole of Calvin's view of this difficult and controverted subject.

EDITORS.

THE NATURE AND OBLIGATION OF RELIGIOUS VOWS.

A Vow is a promise made to God; and accordingly denotes either a

general engagement to serve him, or the stipulation of some particular instance of pious gratitude and homage. There were two kinds of vows under the Levitical Law; viz. *ceremonial and moral*. The former took place, when a person promised to his Maker certain sacrifices, as thankofferings, if He would graciously bestow some particular favor. The general rule in this case was, that the matter of the vow, or the consecrated victim, must be perfect in its kind, without the least blemish, or defect; otherwise, the Most High would reject it with abhorrence. Accordingly the breach of this regulation is most severely reprehended in the first chapter of Malachi; "Cursed be the deceiver, who hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts." The spirit of this law being founded on moral and eternal reasons, extends to us and all mankind, to the end of the world. It is unchangeably fit, that the best and most perfect being should be honored with the best services, the most perfect oblations of his rational creatures; especially, when they directly address him with their solemn vows, and grateful acknowledgments. The general purport of this rule is eminently binding upon Christians, who derive from their religion the highest motives, helps, and obligations to a pure and acceptable worship. If therefore, our devotions be ignorant or cold, trifling or distracted, we are peculiarly culpable for thus offering in sacrifice to Jehovah the blind and the lame, the torn and the sick. If when we professedly bind ourselves

to the Lord in his holy covenant, we secretly keep back a portion of our hearts, of our time, of our talents, and our possessions, or actions, as Annanias, and Sapphira did a part of the consecrated money; if we still prostitute the best of our affections and services to some selfish or worldly idol; if, when we make solemn vows to God in seasons of calamity, danger, or serious conviction, we are either not cordial at the time, in our resolution to fulfil them, or at best forget and violate them in our after conduct; in these cases what are we better than the wicked and cursed deceivers in the passage just recited?

The second class of Jewish vows, are those of a *moral* kind. By vows therefore are eminently denoted those moral engagements, which were the soul, the perfection of Jewish sacrifices, and to which these were but appurtenances and seals, like the formalities of signing and ratifying covenants among men. Accordingly, God speaks of the Jewish nation as having made a covenant with him by sacrifice; (Ps. l. 5.) which imports that they had in the first place entered into a solemn engagement to Jehovah, binding themselves for ever to love and obey him; which constituted the *moral* part or substance of the contract; and secondly that they had confirmed this agreement by sacrifice, by all the bloody oblations which they daily presented.

That we may have a more full idea of this subject, let us turn to the 24th chapter of Exodus; where we see Moses in the first place fairly laying all the articles, which God had given him in

charge, before the people in writing, for their mature consideration and concurrence, that their consent might be perfectly deliberate and free. In the next place the people, after a first and second hearing, unanimously accepting the terms proposed, without any reservation or exception "all that the Lord hath said will we do." The articles of agreement being thus concluded between God and Israel, they interchangeably put their seals to them; which is done by sacrificing victims, and sprinkling half of their blood upon God's altar, and the other half upon the people; by which ceremony Jehovah sealed to them to be their God, and they sealed to him to be his people. In like manner our Lord Jesus Christ, the Mediator of the new covenant, having offered up himself a sacrifice upon the cross, that his blood might be indeed the blood of the covenant, he as it were, partly sprinkled it on God's altar in his intercession, and partly sprinkled it upon his church, by his word, ordinances, and Spirit; by which two-fold action God and man are mutually reconciled, are firmly united and secured to each other by a reciprocal and everlasting engagement.

The two Christian ceremonies of *baptism* and the Lord's *supper* are standing, visible seals of this sacred compact under the gospel dispensation. They are called *sacraments* from the Latin word *sacramentum*, signifying the military oath, which the Roman soldiers took, to be faithful to their commander. Baptism is our first public vow, or promise of allegiance to our heavenly Leader; and is therefore called the answer or restipulation of a good conscience

towards God. When we present ourselves or our children to this sacrament, God implicitly proposes this question to us "Do you renounce sin and the world, and promise to follow my banner, with steady courage and perseverance? and will you engage your best endeavors to bring your children to the same resolution and conduct?" Our answer and vow is, "All this by the grace of God, we will do." Thus every baptized person is an enlisted, devoted soldier of Jesus Christ, the great Captain of Salvation, and to keep this engagement ever fresh and influential on the mind, the Lord's supper is appointed for the frequent renewal of it; in which sacrament we symbolically partake of the flesh and blood of the great sacrifice, as a most affecting confirmation of our covenant with God; as the Jews literally partook of their sacrifices for a similar purpose.

This general and connected view both of Jewish and Christian vows, may give us some clear idea not only of their nature, but of their binding force. If a promise be justly deemed sacred, when made to a fellow-creature; if the breach of such engagement involve at once the baseness and mischief of lying, injustice, and robbery; how awful then must be the obligation implied in a vow to the Most High; especially in that covenant-transaction, by which we devote our whole selves to him as our Master and Portion! What transcendent force does this engagement derive from the infinite dignity of the party, with whom it is formed; from his antecedent and immutable right to our best and constant service; from the gross affront and con-

tradiction to his essential attributes implied in falsehood, hypocrisy, or unfaithfulness to Him, and the certainty of his detecting and avenging it; from his wonderful grace and condescension in proposing to enter into a mutual agreement and federal connexion with his own dependent, and rebellious subjects; from the perfect equity, tenderness, and bounty displayed both in the prescriptions and promises of this covenant; from the credit and success of Christianity in the world, which greatly depends on the fidelity of those who have solemnly espoused its cause; and finally, from every tie of personal honor and interest, as well as every motive of benevolence and piety. That our own highest interest is involved in the payment of our vows appears from the consideration, that the gospel-covenant which is the charter of all our religious privileges and hopes, connects the promise of eternal life with sincerity and persevering faithfulness in our Christian profession; while it threatens a most aggravated punishment to hypocrites and backsliders. There is no crime, which the Bible more frequently or pointedly condemns than falsehood and perfidy in the business of promises and covenants, especially those which respect the Deity. This is ever represented as the capital sin of God's ancient people, as that which unspeakably aggravated their other transgressions, and subjected them to a series of desolating judgments; till at length, for their incurable hypocrisies and wickedness, divine wrath came upon them to the uttermost.

Having thus explained the na-

ture and obligations of religious vows; my next will contain an application of this subject, in serious and persuasive addresses to several classes of persons, who are under solemn vows to God.

T.

THE CALAMITIES OF THE JEWS,
INFLECTED IN CONSEQUENCE
OF THEIR CRUCIFYING THE
LORD JESUS CHRIST.

Translated for the Panoplist, from the French of M. SAURIN. Written in the beginning of the last century.

Luke xxiii. 26—31.

"His blood be upon us and upon our children," said the Jews to Pilate, as a reason why he should permit them to imbrue their hands in the precious blood of Jesus Christ. At their intreaty Pilate consented to the horrid murder, and the dreadful calamities, which they impiously imprecated, came upon them and upon their posterity to the uttermost.

For the purpose of contemplating these calamities, transport yourselves in imagination into Egypt. There was, according to Philo, a million of Jews in that country. The Alexandrians profaned their Oratories, by erecting in them the statues of the most unworthy emperor, who ever disgraced the throne of the Cæsars. I speak of Caligula, who to the numerous other excesses, to which he was addicted, added the desire of being adored as a God, even when he was unworthy to be respected as a man. From that time this kingdom became a place of executions, where these wretched victims were sacrificed in great numbers. Some were slaughtered, others consum-

ed in the flames, and others dragged into theatres, and compelled to fight each other like gladiators, or rather like savage beasts.

From Egypt pass into Greece; there you will find that in one assault, or rather in one massacre, which was committed upon the Jewish people, it is computed that 50,000 of them were destroyed.

From Greece proceed to Babylon and Mesopotamia; there you behold the same spectacle, but still more deeply encrimsoned with blood: even to such a degree that those who have described it, declare it to have been the most dreadful massacre that history had ever before recorded.

But passing over other parts of the world, let us fix our station in the country of Judea, as the most astonishing theatre of the divine vengeance, and there behold a literal commentary upon all the predictions of Jesus Christ concerning this devoted people. Under the government of Judas, you will observe the prevalence of that famine, which Josephus styles, by way of eminence, *the great famine*; and which had been predicted by the prophet Agabus (Acts xxi.) To Judas succeeded Cumanus. He stationed, during the Passover, a cohort of his troops round the temple to prevent the disorders, which so great a multitude might excite. A certain soldier committed an immodest action. The Jews exclaimed not only against him but against the governor, who had sent him. The governor was incensed; he caused his troops to approach; terror pervaded the Temple; each one eager to escape from a place where he expected to be sac-

rificed, met his destruction in those very steps, which he took for his safety. There was according to St. Jerome, Eusebius, and Orosius, more than 30,000 persons crushed to death in the crowd.

Under Felix who came after Cumanus, a false Prophet assembled 30,000 Jews, among whom were 4000 assassins, who plundered and murdered indiscriminately all those who could not like themselves erect the standard of rebellion against the Romans; and they continued their robberies under Festus, the successor of Felix.

Albinus, who followed Festus did perhaps more injury. The remembrance of his barbarities was effaced only by those of Florus, his successor who came into Judea to gratify all those sordid passions by which he was actuated; among which those which held the highest rank, were an insatiable thirst for gold, and a thirst if possible, still more insatiable for blood. He was supported by a woman still more sordid and sanguinary than himself; whom the favor of Poppœa, the wife of Nero, had rendered intolerably insolent. By such a fury he suffered himself to be directed; and after having exhausted the houses of private individuals; he had the impious audacity to hunt after gold in the Temple itself, and to plunder it of 16 talents; and when the Jews came to him in a body to conjure him to respect that sacred place; he ordered his troops to put them all to the sword; who slew 4,000 of them in one attack, and crucified a great number more. But all this was yet, as what Jesus had pre-

dicted, but the *beginning of sorrows*, was but a prelude to those bloody tragedies, which Providence had reserved for this miserable people.

I hasten to that fatal period in which the Jews had the presumption to wage war with the Romans and to undertake to conquer the conquerors of the whole earth. From that time Judea became a perfect slaughter-house, and not a city could be found which did not flow with the blood of its inhabitants. The cruel ravages which were committed there, served as a signal for the destruction of the Jews, to all the other nations of the earth. You will dispense with my not pursuing here the order either of times or of places. The imagination is confounded, by the multitude of tragical objects, and the memory is overwhelmed by the myriads of people slaughtered, burnt, or drowned. At Cæsarea the Syrians butchered 20,000 Jews. At Ascalon, Tyre, and Polemais, the people marched over their carcasses. The Greeks fell upon those at Scythopolis and massacred 13,000. At this spectacle one of the miserable victims in the sight of his murderers, killed his father, his mother, his wife, and children, and then plunged his sword into his own bosom. At Alexandria, the Roman legions destroyed 50,000. At Antioch, the massacre was more general, so that historians were not able to compute the number of those who perished. At Gadara all the inhabitants fell by the sword of Vespasian's army; which marching to Josaphat, took it by storm, and put to death 40,000. Vespasian sent Trajan to Sapha

where 15,000 men were put to the sword by that general, and the women and children sold for slaves. Cerealis by his own order, attacked the city of Joppa, every heart was struck with terror, and the Jews to the number of 40,000, attempting to escape in their ships, were swallowed up in the waves. He committed to his son Titus the siege of Gamala where 4,000 men were slain, and 5,000 cast themselves down a precipice. Ah! thou sword of the LORD, drunk with blood, return into thy scabbard; but the LORD hath given thee a charge against Jerusalem. Jerusalem is about to present to our view a catastrophe far more terrible than all we have hitherto beheld or understood.

There was in this devoted city, when it was besieged, no less than three millions of people. Cestius Gallus gave information to Nero, that there was ordinarily this number there at the time of the Passover. The priests formed an estimate of it from the number of lambs which were slain upon this occasion, from the third to the fifth hour in the evening; which was found to be an hundred and fifty thousand and six hundred. One lamb served for twenty persons at the most, and for seventeen at the least: and to take this latter calculation only it will make about two millions, five hundred and sixty thousand; to which if you add those who may have had some legal pollution; and for whom no lamb was sacrificed, you will find the whole amounting to the number of three millions, who became so many victims to the divine justice. Great God! what an amazing specta-

cle is this! Here I see the Idumeans called in to the aid of Jerusalem, who enter less in the spirit of allies, than of enemies, who signalize their entrance by the massacre of eight thousand of those, whom they pretend they came to assist. There I see three different parties making three intestine wars, ravaging the holy city, under a pretext of defending it, profaning the sacred utensils, and polluting the sanctuary; they spare neither age, nor sex, nor virtue, nor condition; they tear infants from the breast, strangle them in their cradles, murder the venerable fathers, massacre the women with child, and prove ten thousand times more formidable within than the Romans do without! Here I see wretches, seeking a retreat from Jerusalem through subterranean passages, but discovered by Titus, and crucified by hundreds in a day, in the sight of the besieged, with a view to reduce them by fear. There I see the soldiers ripping open the bowels of certain fugitives, and searching in their yet palpitating entrails for gold, which they suspected them to have swallowed to secure it from their avarice. Here I see the pestilence aggravating the horrors of war, and famine aggravating the horrors of the pestilence, a famine so terrible as to compel husbands to snatch from the mouths of their wives a few morsels of food hastily cooked by stealth, wives snatching it from the mouths of their husbands, children from the mouths of their parents, and parents from the mouths of their children; each one contending for this miserable aliment, which could at the utmost, only pro-

tract for a few moments the remains of a wretched existence. There I see a mother committing a fact the most barbarous to which despair and famine could impel, tearing to pieces with her teeth, and nourishing herself with the flesh of her own child, causing those to tremble with horror at a deed so unnatural, who had long forgotten to tremble with fear; verifying in this manner the prediction of our Savior: *Blessed are the barren! blessed are the wombs that never bare, and the paps that never gave suck.* Here I see the Roman battering-ram shaking the towers and the walls to their foundation, overthrowing them with violence, and crushing thousands to death by their fall. There I see people weary with burying the dead, casting them over the walls of the city, to deliver themselves from their contagion, and to annoy their enemies by this unheard-of species of combat; driving them back by the putrid exhalation of the dead, since the power of the living is utterly insufficient to repel their assaults.

But let us draw a veil over these sanguinary objects. The number of Jews, who perished in this final desolation of Jerusalem, could never be exactly ascertained. It is even impossible to compute, what multitudes the combination of plagues which appeared to fall upon this devoted city, during the siege, swept away. But a certain person by the name of Mannus, who was commissioned to pay the wages of those who cast the carcasses over the walls, assured the emperor Titus that, from the 14th of April to the first of July they cast over elev-

en hundred and forty thousand, exclusive of those who were interred. I recollect in this place a reflection of Titus Livius the historian respecting the Æqui, ancient enemies of the Romans: "It may appear very surprising," says he, "that after so many victories obtained over that nation, and after such numbers of them were destroyed, I should still introduce them upon the stage, as one must believe that not a single individual of them remained upon the face of the earth." In like manner it should seem that after such torrents of blood had streamed from the Jewish nation, it must be entirely extinct; but we find it still existing after the victories of Titus, and seeming to revive from its ashes, only, however, to serve as a constant object of the wrath of heaven, and a perpetual verification of the fatal predictions of our text.

In the reign of the emperor Trajan, the Jews taking up arms in Egypt, in Thebais, and Lybia Cyrenaica, rendered themselves formidable to their enemies; of which they destroyed, according to the account of Dion, more than two hundred thousand in Lybia, and more than a hundred and forty thousand in the isle of Cyprus. They supported a war against the Romans for three whole years, until Adrian having besieged them anew in Jerusalem, put five hundred and forty thousand of them to the sword; and sold an innumerable multitude of them for slaves at the fair of Terebentha. He also burnt fifty of their castles; and nine hundred and forty-five of their principal villages, caused the foundations of the temple to be torn up

by the plough, and forbid them ever to approach Jerusalem any more for ever!

But notwithstanding this continuation of massacres, we have seen them multiplying in every part of the world, and perpetuating themselves down to the present period. If I may be permitted to mention as credible, the account which has been furnished by themselves, they have still fifty synagogues and twenty thousand families in the Holy Land; in Turkey, or in Barbary more than two hundred synagogues and thirty thousand families; an hundred and fifty synagogues and forty thousand families in Germany; in France thirty synagogues and ten thousand families; thirty synagogues and ten thousand families in Italy; five thousand families in the Low Countries, or in your provinces; two hundred in Great Britain; more than fifty thousand under persecution in Portugal, Spain, and the Brazils; and an

innumerable number in the West Indies; but every where dragging out a life of wretchedness; banished from England under Edward I. in 1290, from France in 1307, under Philip the fair, from Spain, in 1402 by Ferdinand, from Portugal by Emanuel in 1497; and from Sicily in 1539, under Charles I.

Happy nation! If after all they would make these temporal miseries subservient to their eternal salvation. But, if I may be allowed the expression, faith is more terrified at their spiritual calamities, than sense and imagination are at those natural calamities which enveloped them. Their infidelity rises even to a prodigy. It seems to be a consequence of the righteous judgment of that God, who sends to those who resist the truth, strong delusions, that they should believe a lie (2 Thess. ii. 11.) and indeed the desolation of the Jews should be sufficient to dispel their delusions.

SELECTIONS.

ON RESTITUTION.

From the Rule of Exercises of HOLY LIVING, by JEREMIAH TAYLOR, D. D.

RESTITUTION is that part of justice to which a man is obliged by a precedent contract, or a foregoing fault, by his own act or another man's, either with or without his will. He that borrows is bound to pay, and much more he that steals or cheats. For if he that borrows and pays not when he is able, be an unjust person and a robber, because he possesses another man's goods to

the right owner's prejudice; then he that took them at first without leave, is the same thing in every instant of his possession, which the debtor is after the time in which he should and could have made payment. For in all sins we are to distinguish the transient or passing act from the remaining effect or evil. The act of stealing was soon over and cannot be undone, and for it the

sinner is only answerable to God, or his vicegerent, and he is in a particular manner appointed to expiate it by suffering punishment, and repenting, and asking pardon, and judging and condemning himself, doing acts of justice and charity in opposition and contradiction to that evil action. But because in the case of stealing there is an injury done to our neighbor, and the evil still remains after the action is past, therefore for this we are accountable to our neighbor, and we are to take the evil off from him which we brought upon him, or else he is an injured person, a sufferer all the while: and that any man should be the worse for me, and my direct act, and by my intention, is against the rule of equity, of justice, and of charity; I do not that to others which I would have done to myself, for I grow richer upon the ruins of his fortune. Upon this ground it is a determined rule in divinity, our sin can never be pardoned till we have restored what we unjustly took, or wrongfully detained. Restored it (I mean) actually, or in purpose and desire, which we must really perform when we can. And this doctrine, besides its evident and apparent reasonableness, is derived from the express words of Scripture, reckoning restitution to be a part of repentance, necessary in order to the remission of our sins. [*If the wicked restore the pledge, give again that he had robbed, &c. he shall surely live, he shall not die,**] The practice of this part of justice is to be directed by the following rules, which shall appear in our next number.

(To be continued.)

* Ezek. xxxiii. 15.

FRAGMENTS.

....

“THEY are the thoughtless and the profane alone to whom a rational piety is an object of ridicule; and we betray weakness of mind, not by respecting religion, but by being afraid to profess it.”

“While here” (in the house of God) “we assemble ourselves in his name, he is in the midst of us to bless us. From the place in which Angels worship he lends his ear to our prayers, and smiles in mercy upon those who seek him where he hath promised to be found.”

“The duty of attending the public Institutions of Religion.”

Wm. Moodie.

“Compassion may fall on the wrong object, and yet be justified and applauded. One living in affluence becomes bankrupt; his sudden fall strikes the imagination, pity is felt, and generous exertions are made on his behalf: if artful and fraudulent, he foresaw, and availed himself of this irregular compassion; he stretched his credit, bought and built, and lived luxuriously, that his fall might strike the more. There is indeed a call for compassion; but upon whom? doubtless upon the trader and artificer whose economy he has deranged, upon the servant who entrusted him with wages in an evil hour, upon the widow whom he has caused to weep over destitute children, and to curse him in the bitterness of her soul.”

“On Alms. Saml. Charters.”

MISCELLANY.

[The following information and anecdote, communicated to us for publication by an obliging Correspondent, will, we doubt not, be highly gratifying to our readers, and we ardently wish it may inspire them with a determination, to go and do likewise. EDITORS.]

ANTI-DUELLING ASSOCIATION.

New-York, 8th Aug. 1809.

AGREEABLY to public notice, a large number of respectable citizens met at the North Dutch Church, this day, to receive the report of a committee appointed at a former meeting, relative to the adoption of measures for the suppression of duelling.

Hon. JOHN BROOME, Esq. in the Chair. Col. LEBBEUS LOOMIS, Secretary.

The following plan was reported by the committee, and unanimously adopted, viz.

"We, whose names are hereunto subscribed, viewing with alarm the increase of duelling; desirous of opposing to its further prevalence the strongest lawful resistance; and persuaded that a proper use of the *Right of Suffrage*, will have a powerful effect in discountenancing and banishing it; do hereby unite ourselves in an Association, to be called the

ANTI-DUELLING ASSOCIATION OF NEW-YORK.

And do, by our signatures hereunto annexed, solemnly pledge ourselves to each other, not to vote at any election for any man, whom, from current fame, or our own private conviction, we shall believe to have sent, accepted, or carried a challenge to fight a Duel, or acted as a Second or Surgeon therein, after the date hereof.

"For the better attaining the object of this Association, the affairs thereof shall be conducted by a Committee of ; with a President, Vice President, Treasurer, and Secretary, chosen by themselves, out of their own number. members shall form a quorum.*

"Simple subscription to the above agreement, without regard of religious or political connexion, shall constitute membership in this Association.

"The subscribers shall be convened in general meeting, whenever the Committee shall judge it necessary."

—
"The Committee also reported an Address to the Electors of this State, which was in like manner agreed to.

On motion,

Resolved, That a Committee of twenty-one be appointed to procure subscriptions to the agreement now adopted, to fill up the blanks therein, and to prepare a list of persons proper to compose the standing committee of the Association: and to report the same to a meeting of the subscribing electors as soon as possible.

Resolved, That the committee appointed, cause the proceedings

* The first blank has been filled up by the Committee with fifty and the second with fifteen.

of this meeting to be published.

By order of the meeting,

JOHN BROOME, Chairman,
LEBBEUS LOOMIS, Sec'y.

THE FOLLOWING IS THE ADDRESS.

TO THE ELECTORS OF THE STATE
OF NEW YORK.

A number of your fellow citizens solicit your attention to a subject of great and common interest. They address you not as adherents to any political or ecclesiastical party; as men who abhor that atheism which rejects the authority and government of God—as citizens who feel the importance of making the law respected; who know that the impunity of crime tends to destroy both public order and private happiness, with all the security of property, liberty, and life. As friends, brothers, fathers of families, to whom the social charities are sacred; and who can never hold cheap the blood of such as are united to them in the tenderest ties of amity, of nature, and of love. They call upon you to consider and resist the prevalence of a crime which strikes at you in all these relations; which has hitherto eluded but too successfully, the several efforts to suppress it; and which, emboldened by past impunity, threatens to leave nothing safe of all that is venerable in human life; *the crime of duelling.*

They need not prove the absurdity and atrocity of a practice which cannot reckon among its advocates a single wise or good man, few, even of the abandoned, venture to apologise for it upon any other principle than this, that "it is a means, howev-

er bad, which the state of society renders necessary for the protection of person and character; and that if one should not resent an insult by calling out its author, or should decline a challenge, he would become an object of universal contempt, liable to the meanest affronts, and incapable of retaining his place among men of dignity and spirit. Briefly, that public opinion, which regulates private honor, is in favor of duelling, and compels one to sacrifice his reason, his conscience, and his wishes, to the respectability of his social standing."

Thus the duellist, assuming it as a fact, that he is to be rewarded with the approbation of the community, flies to his weapons of death; sates his revenge with blood; and produces PUBLIC OPINION as the warrant for his murders.

On the MORALITY of this doctrine it would be superfluous to comment. There can be but one judgment pronounced upon it by all who recognize the distinction between right and wrong, as originating in a higher source than human custom. But if the allegation of fact is correct; if the duellist has rightly estimated the public opinion; if it is true that the American people look with satisfaction upon deeds which fill every virtuous breast with horror and dismay, then is our condition dreadful indeed.

We cannot submit to such a libel upon the understanding and morals of this nation. Public opinion is merely the collective opinion of individuals. To be known, it must be expressed. And when, where, how has it been expressed in FAVOR OF DUELLING? Let the man be produced

who has, from principle, refused either to give or accept a challenge, and has been pursued by public reprobation!

The true expression of public opinion is to be sought in the religion of the land, in its laws, and in the conversation of its inhabitants.

The religion of the land is decisive. That religion which is received by the people of the United States as of divine authority, and which has interdicted not only the matured act, but all incitements to the commission of it.

The laws of the land are decisive. They speak death to the man who kills another in a duel. They speak degradation and infamy to every one who, in any manner, assists in a duel. But the laws are merciful. They will not allow of any avoidable risk of punishing the innocent. And the guilty, availing himself of their precaution, and of the facility of escape created by different jurisdictions, eludes their blow, and in the very act of shrinking from this expression of the public will, pleads PUBLIC OPINION in his own vindication!

The private circle is decisive. Go through the state from house to house; number the patrons of duelling; and when you have found them one in a thousand of our independent electors, begin to speak of their opinion. Shall we, then, hear that our opinions *collectively* are in diametrical contradiction to your opinions *separately*? And that the public *applauds* a practice which every one who contributes to make up that public, a handful of the desperate excepted, pronounces to be *senseless and wicked*? Yet strong as

the facts are; full, peremptory, solemn, and habitual as are the expressions of public opinion *against* duelling, without one solitary expression in its favor, this baneful practice, the offspring of barbarous manners and bloody passions, is still fathered upon PUBLIC OPINION? And what is deeply alarming, gains rapidly upon our citizens; gains, in opposition to all the expostulations of reason, and all the sanctions of religion; in opposition to the rebuke of the law; to the testimony of the wise and good; to the protestations of common humanity; to the tears of the widow, and the sorrow of the orphan.

Are we fathers? Are we brothers? Are we citizens? Are we men? And shall we permit a crime, the reproach of our land, and the scourge of our peace, to stalk openly and impudently through our streets? Are we to tremble every hour of our lives, lest a brother or a son, on whom rest our fairest hopes, cross our threshold in the morning, to be brought back at noon, a victim to that Moloch—modern honor? And, as the sword passes through our souls, to be told, that we invited its point, and bribed the assassin, by our own complacency to his character?

But what shall be done? Reason has spoken, and she is disregarded. Religion has spoken and she is mocked. The laws have spoken, and they are defied. Humanity has spoken, and she is insulted. This is unhappily true. One measure, however still remains. A measure, simple, dignified, and probably more effectual than any which has been tried hitherto. It is in the *elective franchise*.

The freemen of this state have

only to refuse their countenance and their *VOTE* at the elections to every man who shall hereafter be engaged either as principal or accessory to any duel, or in any attempt to promote one. As the utmost art is used by offenders in this way to frustrate the law by rendering the requisite proof impossible, nothing more is necessary to cut them off from the benefit of their ill-gotten impunity, than to make *current report*, or one's *private persuasion*, by what means soever obtained, the ground of withholding one's vote.

That the influence of such a determination, if generally adopted and acted upon, would be very great, cannot admit of a doubt. The only plausible objections are the two following :

1. That a judgment founded upon presumptive proof, such as common rumor, or an article in the public prints, might condemn an innocent man : and

2. That the measure recommended may interfere with the freedom of elections.

Upon the first objection it is sufficient to remark, that should the case even occur, that a candidate for office should fail in his election from an unjust suspicion of his having been concerned in a duel, it would still be much better that an individual should be kept out of an office to which he has no right but the people's gift, than that an atrocious crime should go longer without caution. The injury, if any, would flow not from the *vote*, but from the suspicion which existed *prior* to it, and therefore could be no way occasioned by it.

But such a case is so extremely improbable as not to be of any

weight in the contemplation of a grand social reform. Among all those to whom a general and permanent suspicion has attached on this subject, it would be difficult if not impossible to point out an instance of mistake. And should a mistake happen hereafter, the person accused, knowing that the charge, if believed, is to shut him out from the people's honors, will not be slow in repelling it, and rescuing his character from unmerited odium.

With regard to the second objection--Instead of the interfering with the right of election, the expedient proposed is founded upon the broadest and freest exercise of that right. It is the prerogative of every elector to give or to deny his vote to any candidate for any reason which to himself is satisfactory ; or for no other reason than his own choice. He enjoys a control over his own vote which no man nor body of men may question. And as he may give or refuse it to whomsoever he pleases at the time of election, so he is at perfect liberty to declare, beforehand, what causes shall govern him in its application.

While the measure proposed does in no manner invade the freedom of election, it is recommended by the most forcible motives of public utility and virtue.

The class of avowed duellists is too small to impoverish the councils or offices of the state by their absence. Nothing will be lost by leaving them out.

The intended remedy against their inroads upon society, addresses itself to the very principle on which they profess to build their practice—a sense of honor. Close up the avenues to public

confidence: let it be heard, and seen, and felt, that duelling and duelists are infamous—and their plea is gone. If after this, any of our citizens should persist in the practice—they will convict themselves in the face of heaven and earth, of fighting from the impulses of ferocious malignity and thirst of blood.

The political power of the people will be arranged on the side of individual virtue, of domestic happiness, and of public morals.

Many an unhappy man, who would otherwise be hurried away by notions of false honor, and the dread of open scorn, will be preserved to himself, his family, and his country.

The stream of public opinion, thus efficaciously turned against a crime of frequent occurrence and the blackest die, will obliterate the reproach of our name, and prevent the accumulation of both guilt and sufferance.

As no retrospect is designed—what is past being considered as past—an opportunity will be given to those who may have been unwillingly drawn into duels, to declare themselves in the cause of their convictions of truth.

Such, fellow citizens, are the sentiments which have given rise to the *Anti-Duelling Association of New-York*. You are earnestly entreated to join in a general and solemn resolution never to confide the interests of your families and your country to the hands of men, who, by future commission of the crime of duelling, shall prove that they neither fear God nor regard man. Such a resolution will refute the slander that your opinions are really favorable to their folly

and their violence. It will put away from you, as individuals, if faithfully kept, the guilt of blood. It will be as beneficial to the community as it will be consolatory to yourselves. It will speak to offenders in a tone which they will not dare to despise. And if this magnanimous conduct will not furnish an example, no example is ever to be furnished in the course of human things, that the voice of the people is the voice of God!—

By order of the meeting,

JOHN BROOME, Chairman.

LEBBEUS LOOMIS, Sec'y.

New-York, Aug. 8, 1809.

As a practical comment on the foregoing, the reader is requested to contemplate the sublime virtues of Christian forbearance, and forgiving insult, exemplified in the following anecdote of the brave, the celebrated

MARSHAL TURRENNE.

IT was well known of this hero, that his true heroism, (for such it really was,) was only to be equalled by his solid and manly piety, equally remote on the one hand, from the superstitions of his own age, and upon the other the indifference of ours. In a court of gallantry, and in times when the point of honor, (falsely so called) was preserved, in its full extravagance, the Marshal was *never* known, either to fight a Duel, or to be engaged in an Intrigue. The grace, the dignity, with which he once released himself from an embarrassment of this nature, will at once give an exact idea of what he was, and be a sufficient answer to the favorite question of the defend-

ers of duelling,—“how is it to be refused?”—Let this anecdote of TURRENNE answer them.

A young officer, of noble family, and, with the exception of the following instance in his conduct, of real worth, imagined he had received an insult from the Marshal, and demanded satisfaction in the usual forms. The Marshal made no reply to his challenge; the officer repeated it several times, but the Marshal still maintained the same silence. Irritated at this apparent contempt, the officer resolved to compel him to the acceptance of his invitation; for this purpose he watched him upon his walks, and at length met him in the public street, accompanied by two other general officers: he hurried towards him, and to the astonishment, and even terror of all who saw him, *spat in the Marshal's face*. Let us endeavor to form some conception of the grossness of the insult. The object of it was the great TURRENNE, a Marshal of France, and one of the greatest generals, that Europe has produced!—The companions of the Marshal, started back in amazement; the Marshal, his countenance glowing with a sense of indignity, seized the hilt of his sword, and had already half unsheathed it, when, to the astonishment of the spectators, he suddenly returned it to the scabbard, and taking his handkerchief from his pocket,—*Young man, said he, could I wipe your blood from my conscience, with as much ease, as I can your spittle from my face, I would take your life on the spot. Go, Sir—*

Saying this, the Marshal retired, in all the majesty of trium-

phant virtue. The young officer was so much struck, as well with his manner, as with his virtue, that he did not cease, till he had obtained pardon of the Marshal. TURRENNE afterwards became his patron, and under such a predecessor, he became almost the rival of his fame.

REMARKABLE ESCAPE FROM DEATH.

SIR,

THE following example of escape from apparently inevitable death is so singular, that I think it deserves to be recorded, and cannot but prove acceptable to your readers.

In the attack of Manilla by sir William Draper, in the year 1762, captain Richard Bishop, of the marines, greatly distinguished himself by his intrepidity and professional knowledge; in consequence of which, he was by that general made governor of the town and fort of Cavite, the principal port in the island of Luzonia. At this time there was in the neighborhood a Malay of extraordinary bulk and strength, and of the most ferocious disposition, who had formerly worked in the dock yard, but had deserted, and having collected nearly a hundred men of like character with himself, committed every species of lawless violence on the persons and property of the peaceable inhabitants. For the apprehension of this man captain Bishop had long offered considerable rewards, but without effect; when, one day riding out with a brother officer attended by about forty men, he saw this desperado, armed with a carbine, a brace of pistols, a

scymetar, and a dagger, issue out of a wood at a short distance, at the head of his troop. Instigated by a sudden emotion of resentment, Bishop determined to inflict on this man the just punishment of his offences; but being himself without weapons, he borrowed a pistol from the holsters of the officer who accompanied him. Thus provided, he galloped up to the Malay, and presented the pistol to his head. The Malay and his followers, confounded at this bold act of a single man, offered no resistance. The pistol missed fire; on which, Bishop, striking the Malay with it a violent blow on the head, knocked him off his horse. In the meanwhile the English troop, hastening to the assistance of their leader, and concluding him to be fully equal to cope with his fallen antagonist, pursued the banditti, who immediately fled, and both parties were soon out of sight. All this was the work only of a few seconds; during which, Bishop seeing the Malay stunned on the ground, alighted in order to secure him; or, if necessary, to kill him with one of his own weapons. No sooner, however, was he off his horse, than the Malay was on his feet, and began a desperate struggle with his rash assailant. It was the business of the former merely to employ his own offensive weapons; the latter had the double necessity of defeating their use, and of applying them to his own advantage. The Malay was singularly strong and active, inured to hard labor, and exerting himself in his native climate: the Englishman of much less muscular force, and that reduced by long privations, and by the

influence of excessive heat; but the disparity was in a considerable degree compensated by the energy of an invincible mind.

This contest for life continued for almost an hour, when at length Bishop, almost fainting with fatigue, was thrown on his back, and the Malay, kneeling on him, drew his dagger, and with all his force aimed at his breast the fatal blow. At that moment Bishop, exerting his last remains of strength, with both hands averted the point of the dagger as it descended, and changing its direction, drove it upwards into the throat of the Malay, who immediately fell down dead upon him.

Bishop, unable to walk, crawled on his hands and knees to his horse, which he found grazing at the distance of a quarter of a mile, near the spot where the contest began. He mounted him with difficulty, and was soon afterwards happily joined by his friends, who had chased their opponents into some dangerous passes, and returned, not without solicitude for the fate of their commander, whom they had so long left.

The victor carried away the spoils of his enemy, part of which, the scymetar and fatal dagger, the writer of this letter has more than once seen. The story was first related to him by captain Bishop himself, and afterwards fully confirmed by the late colonel Flint, who at that time served with captain Bishop in the island.

Your readers will naturally look with anxiety to the subsequent history of this gallant officer; and they will learn, with deep regret, that he was lost on

board his majesty's ship the Thunderer, commanded by commodore Walsingham, in the great hurricane which occurred in the

West Indies, in the year 1780.

I am, sir, Your obedient

Servant, P. H. C.

London Athenæum.

RELIGIOUS INTELLIGENCE.

THEOLOGICAL SEMINARY.

To the Editors of the Panoplist.

ON Tuesday last (September 26) an examination of the students in Theology was held at Andover in the chapel of the new building. A spectator begs leave to inform the public, through the channel of your excellent work, that, in the opinion of the strangers present, the students did great honor both to their instructors and to themselves. For himself he takes the liberty to say, that, although he has very often been a witness of examinations in learning and science, he has never been better satisfied with any exhibition of this nature. The friends of the religion of our forefathers will be pleased to learn, that this is the system which alone and unmixed was disclosed in a manner highly gratifying. The progress of the students in Sacred Literature was not less honorable than in Theology.

After the examination was finished, a very handsome address was delivered to the audience by Mr. Spring one of the students.

The number of the students at present, is *thirty-six*.

Sept. 28th, 1809.

EXTRACTS FROM THE REPORT OF THE BOARD OF TRUSTEES OF THE WESTERN MISSIONARY SOCIETY TO THE COMMITTEE OF MISSIONS.

THE Sandusky mission, under their care, having been prosecuted through the last year with diligence, is, not without difficulties nor without many encouraging interpositions of Divine Providence, promoting the

success of the missionary labors.

The school at present consists of fifteen scholars. They make good proficiency in learning to speak English; for this they have good advantages, as some of the children of the interpreter and some others in the school, can speak both the English and Wyandot language very well. The scholars are now brought under strict discipline in school.

Mr. George Anderson was employed and went to Sandusky in November last to take charge of the school, and to devote his whole attention to it. In the following extract from his letters the committee will learn how the school is conducted.

"In the morning when we rise, which is always as soon as it is light, the scholars attend to washing themselves and getting ready for school; we are generally ready by a little after sunrise to begin school, and always have a lesson round before breakfast. As soon as breakfast is over we attend to family worship altogether; after that we go to school, and commonly have five lessons round before dinner, sometimes but four. After dinner four lessons are commonly said, and then dismiss the school with prayer. After school is out we have our handmill to attend to, to grind corn for our supper. When supper and worship are over, the children are sent to bed. Then I have an hour or two to myself, which I employ in reading, writing letters, &c."

The institution underwent a severe trial last summer, from the unfriendly offices of the traders mentioned in former reports, and from the influence of the Seneca prophet.

A speech was sent to governor Hull, superintendant of Indian affairs, by the chiefs of Upper Sandusky,

written for them by one of the most unfriendly of the traders, which contained several charges against Mr. Badger; the sum of which was, that the good people of Pennsylvania had sent a large sum of money by him to Sandusky for the use of the Indians; that the good people of Ohio had sent a number of cattle for them; and that Mr. Badger kept the cattle for his own use, and had never given them one dollar of the money.

His excellency on receiving the speech politely forwarded a copy to the society, requesting them to investigate the case.

The society had previously recommended a visitation of the missionary station by two members of the board, the Rev. Messrs. Thomas Marquis and John Anderson; on receiving the governor's communication another member, the Rev. Elisha Macurdy, was added to the visiting committee.

On the 27th of August Messrs. Marquis and Anderson arrived at Upper Sandusky. Mr. Badger and Mr. Walker, interpreter, met them here. Preached on the 28th, Sabbath, to a large and attentive audience; preached again at night at the black people's town, they all attended and appeared seriously affected. On the 29th they had a conference with the chiefs who sent the forementioned speech to the governor.

The committee proceeded to Lower Sandusky to the missionary station, where they met with their other member, Mr. Macurdy. They spent a considerable time in viewing the various improvements on the farm, buildings, stock, examining the accounts of the mission (receipts and expenditures of money,) hearing the children repeat their lessons, and inquiring into the state of the mission generally, and what had been done for the Indians.

It appeared that Mr. Badger had employed all the means put into his hands by the society with care and diligence.

The accounts rendered of all monies and articles forwarded to him were fair and satisfactory.

While the committee was thus engaged, the celebrated Seneca prophet (Cornplanter's brother,) with up-

wards of thirty chiefs and warriors, arrived at Sandusky, to counsel with the Wyandots and neighboring tribes on some of their national concerns.

Preparations for entertaining so many visitants, and for conducting the ceremonials of their reception, occupied the minds of the Indians so much, that they could not pay much attention to the concerns of the mission. The arrival of the great prophet, at the same time, encouraged the party, who were attached to paganism.

Their expectations of the beneficial wonders which the prophet would perform were bounded by nothing short of raising the dead.

These circumstances were most unfavorable to the business of the committee. Friendly Indians were in confusion, and the prophet's party were impertinent.

After much delay, the chiefs and warriors of the lower town, and Crane, with several chiefs from the upper town, met the committee in council. They stated all their complaints against Mr. Badger fully, and were made to understand his instructions from the society (as stated above in the minutes of the council at the upper town,) and the benevolent intentions of the society towards them in future.

The committee found their complaints to originate in misrepresentation and misunderstanding generally. Pains had been taken to persuade them, that the cattle and hogs ought to have been given to them to feast upon; that the hands employed by the society to labor on the farm ought to be employed solely in laboring for them: and that farming tools should have been purchased for their use with the money contributed for the mission.

Another source of complaint was the nonfulfilment of promises. When these were examined, it appeared, that they already expected the full accomplishment of every thing which they had been taught to look for, as the ultimate benefits of the mission; and those advantages which were to be produced principally by their own exertions in improving the means afforded them by the society, they ex-

pected to enjoy without having put a hand to the work. These expectations not being realized, they charged Mr. Badger with breach of promises.

The committee endeavored to rectify their mistakes on these points, and every other, where they appeared to cherish unfounded prejudices.

EXTRACT OF A LETTER FROM MR. GEORGE ANDERSON, TEACHER OF THE INDIAN SCHOOL AT SANDUSKY, DATED JUNE 19th, 1809.

"Last week the Senecas at their town above us, (a small village about ten miles up the Sandusky river) killed one of their nation whom they had superstitiously

suspected to be a wizzard. They blamed him for making so many of them sick in years past. They told him, that if he would confess his sin in what he had done they would pardon him; but if he would not, they would kill him, and his soul would be miserable for ever. He replied their pardon was worth nothing, and could do him no good; that none but God could pardon sin; and he asserted that he was innocent of what they charged him with. But they would not believe he was innocent, and quickly destroyed the poor creature. Two or three of them held him, while the rest cut him to pieces with their tomahawks." *Evan. Intel.*

LITERARY INTELLIGENCE.

EDWARDS' WORKS.

WE announce, with peculiar satisfaction, an American edition of the complete works of that eminent divine, and excellent man, President EDWARDS, in eight octavo volumes, by *Isaiah Thomas*, junr. under the editorial superintendence of the Rev. Dr. AUSTIN, of Worcester.

The editor of the English edition of these works, gives the following opinion of them: "Although we do not consider ourselves responsible for every sentiment of the author, whose works we publish, we will nevertheless freely acknowledge, that were we to assume any such responsibility, or were we disposed to hold up the writings of any fallible man, as forming our standard of faith, we should not hesitate to give our most decided preference to EDWARDS and OWEN. In these authors we see the soundest principles united with the most fervent charity."

The Rev. Dr. J. M. Mason, and J. B. Romeyn of New-York, have issued proposals for publishing "the Christian's Magazine on a new plan."

It is to contain—

I. *Essays on the CHURCH OF GOD*

and its Constitution, &c. Under this head the principles of Presbyterian government will be exhibited and defended.

II. *History of the Origin and Progress of the AMERICAN CHURCHES.*

III. *Sketches of the History of the CHURCH GENERAL*; as it shall be convenient.

VI. RELIGIOUS INTELLIGENCE; comprehending,

1st. *Official Reports*, in so far as they can be obtained, of the state of religion. Under this head will also be included correct information of any remarkable revivals of religion in any parts of the Christian church in this country, or in the old world.

2d. *Statistical Tables* of the different sections of the Christian church. If such tables can be generally obtained, they will afford interesting views of the state of the church—of the proportion which visible professors bear to the whole population, and of the number of ministers actually in service, compared with those wanted from the number of visible professors.

3d. *Missionary Accounts*, at home and abroad.

4th. *An Obituary* for recording remarkable instances of the influence of the Gospel in the death of Christians.

V. *Essays on the DOCTRINES OF THE GOSPEL*, either illustrating their nature or defending them against objections.

VI. *ILLUSTRATIONS OF SCRIPTURE*, original or selected.

VII. *CHRISTIAN BIOGRAPHY*.

VIII. *MISCELLANEOUS Original Communications and Selections*.

IX. *REVIEWS*.

X. *NEW PUBLICATIONS*.

As a connected series of disquisitions is carried on in the Magazine, the possession of the 1st and 2d volumes is requisite to a satisfactory understanding of what shall follow. They can be had at the original price of *Two Dollars* a volume.

CONDITIONS.

1. A number of the Magazine, to contain, on an average, 56 pages, 8vo.; (the Religious Intelligence on a type one size smaller than formerly,) will be published on the first Monday in every month; making an annual volume of 672 pages.

2. The price to subscribers will be *Three Dollars per Annum*, payable, one dollar on the delivery of No. 1. one dollar on the delivery of No. 5. and one dollar on the delivery of No. 9. in each volume.

3. An Index shall accompany the last number of each volume.

4. No subscription will be taken for less than a volume; and subscribers who shall not withdraw on the delivery of No. 9. in each volume, when their last payment on the volume is to be made, will be considered as pledged for the volume immediately succeeding.

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Subscriptions received by Farrand Mallory, and Co. Suffolk buildings, Boston. Where the two first volumes of the above Magazine may be obtained, and by whom the future numbers will be delivered.

LIST OF NEW PUBLICATIONS.

ORIGINAL.

The American Law Journal and Miscellaneous Repertory, No. 6. Vol. 2. By John E. Hall, Esq. of Baltimore. William P. Farrand, & Co. Philadelphia, and Farrand, Mallory, & Co. Boston. 1809.

Select Reviews and Spirit of the Foreign Magazines, No. 9, for September, 1809. By E. Bronson and others. Hopkins and Earle, Philadelphia, and Farrand, Mallory, & Co. Boston.

Christian Monitor, No. 9, containing seven Sermons on the Education of Children. Boston, Munroe, Francis, and Parker, 1809.

Reports of Cases argued and determined in the Supreme Judicial Court of the commonwealth of Massachusetts. Vol. 4. part 1. Containing the cases from January to June, 1808, inclusive. By Dudley Atkins Tyng, Esq. counsellor at Law. Edward Little and Co. Newburyport. 1809.

An Appendix to the New Testament, by James Winthrop, Esq. Cambridge, Hilliard & Metcalf. 1809.

An Abridgment of Dr. Fobes' Scripture Catechism, revised by an association of ministers, and designed for the children of their respective societies. Cambridge, Hilliard & Metcalf. 1809.

The Mediator's Kingdom not of this world, but spiritual, heavenly, and divine. Illustrated in remarks upon John, chap. 18. verse 36. By an inquirer. New York, Williams and Whiting. 1809.

A Sermon preached at the Dedication of the new meeting house in Hadley, Nov. 3, 1808. By Samuel Austin, D. D. Pastor of a church of Christ, in Worcester. Worcester, Goulding and Stow, 1808.

Freedom in preaching the gospel, the privilege and the duty of its ministers. A sermon preached at the ordination of the Rev. Warren Fay,

to the pastoral care of the church and congregation in Brimfield; Nov. 3, 1808. By Samuel Austin, D. D. Worcester, I. Thomas, Junr.

The gospel minister commissioned by Christ. A Sermon preached at the ordination of Rev. John Milton Whiton, in Antrim, Sep. 23, 1808. By Samuel Austin, D. D. Amherst. Joseph Cushing, 1808.

A Sermon preached at the ordination of the Rev. Samuel Osgood, to the pastoral care of the first church and society in Springfield, January 25, 1809. By Thaddeus Mason Harris, Minister of Dorchester. Springfield, Dickman, 1809.

A Sermon preached at the installation of Rev. James Thurston, to the pastoral charge of the church in Manchester. By Joseph Buckminster, D. D. Portsmouth, 1809.

A discourse delivered to the congregational society in Woburn, June 28, 1809, At the dedication of their meeting house, by Joseph Chickering, Minister of said society. Charlestown, Hastings, Etheridge, & Bliss.

The wisdom of God. A sermon delivered before the Massachusetts Missionary Society, at their annual meeting in Boston, May 30, 1809, by Samuel Worcester, A. M. minister at the tabernacle in Salem. Boston, Joshua Cushing.

Believers baptism no argument against infant baptism: Infant baptism a Gospel Ordinance, three sermons delivered in the independent church, Beaufort (S. C.) by the Rev. Benjamin M. Palmer, A. M. Pastor of said church. With an Appendix, by another hand, containing observations on close communion. Charleston (S. C.) J. Hoff.

The noble convert. A sermon preached at Bridgeport, May 28th 1809, at the request of the Hon. Pierpoint Edwards, Esq. by Elijah Waterman, pastor of the Presbyterian church at Bridgeport. Bridgeport, H. Ripley.

A charge delivered at a public Commencement, July 27, 1809, to the senior class of the Philadelphia Academy, upon their having completed the course of study prescribed by that institution, by James Abercrombie, D. D. One of the assistant ministers of Christ's church and St.

Peter's, and director of the Academy. Philadelphia, Fry & Kammerer. 1809.

NEW EDITIONS.

New Reports of Cases argued and determined in the Court of Common Pleas and other Courts from Michaelmas Term, 46 Geo. III. 1805, to Trinity Term, 47 Geo. III. 1807, both inclusive. By John B. Bosanquet and Christopher Puller, barristers at law. Vol. 5th. Philadelphia. 1809.

A Treatise on Febrile Diseases; including Intermittent, Remitting, and Continued Fevers. Eruptive inflammations, Hemorrhages, and the Profluvia; in which an attempt is made to present at one view, whatever in the present state of medicine, is requisite for a physician to know respecting the symptoms, causes, and cure of those diseases, with Experimental Essays on certain Febrile Symptoms, on the nature of Inflammation, and on the manner in which Opium and Tobacco act on the living, animal body. Together with an Essay on the Nature of Fever. By A. Phillips Wilson, M.D. F.R.S. Fellow of the Royal College of Physicians, Edinburgh. Hartford, O. D. Cooke. 1809.

The Collection of Psalm and Hymn Tunes, Sung at the chapel of the Lock Hospital. From the last London edition. In one volume royal quarto on a fine wove paper. Boston, West and Blake, and Manning and Loring, 1809.

The Star in the East. A Sermon preached in the parish church of St. James, Bristol, on Sunday, February 26, 1809, for the benefit of the "Society of Missions to Africa and the East." By Rev. Claudius Buchanan, LL.D. from India. To which is added an *Appendix*, containing the interesting Report of the Rev. Dr. Kerr to the Governor of Madras, on the state of the ancient Christians in *Cochin* and *Travancore*; and an account of the discoveries made by Dr. Buchanan, of 200,000 Christians in the sequestered regions of Hindoostan. Boston, Munroe, Francis, and Parker. 1809.

Living Christianity delineated, in the Diaries and Letters of two eminently pious persons lately deceased, viz. Mr. Hugh Bryan, and Mrs. Ma-

ry Hutson, both of South Carolina, with a preface by the Rev. John Corder, and the Rev. Mr. Thomas Gibbons. Boston, Hastings, Etheridge, and Bliss. 1809.

Murray's Sequel to the English Reader. Boston, Lincoln and Edmands. 1809.

The Romance of the Pyrenees, 4 vols. in two. Newburyport, E. Little and Co. 1809.

The New Testament of our Lord and Savior Jesus Christ: Translated from the original Greek, with original notes and practical observations By Thomas Scott, Rector of Aston Sanford, Bucks. One half vol. 4to. Philadelphia, W. W. Woodward, 1809. Subscribers may be supplied by Farrand, Mallory, and Co. Suffolk Buildings.

The Christian Economy; translated from the original Greek of an old manuscript, found in the island of Patmos, where St. John wrote his Book of Revelation. New York, Williams and Whiting. 1809.

Thornton Abbey. A Series of Letters on Religious Subjects. New York, Williams and Whiting. 1809.

IN THE PRESS.

A course of Lectures on Rhetoric and Oratory, delivered to the two Senior classes of Harvard College, by John Q. Adams, Esq. late professor of Rhetoric and Oratory in that Seminary. One vol. 8vo. is in the press by William Hilliard, Cambridge.

Essays on the most important subjects in religion, by Thomas Scott, author of the commentary on the Bible, is in the press by William Hilliard, Cambridge, in one vol. 12mo.

E. F. Backus of Albany has in the press "The Physician's Vade Mecum, Containing symptoms, causes, diagnosis, prognosis, and treatment of diseases, accompanied by a select collection of Formulae, and a Glossary of terms, by Robert Hooper, M. D. Licentiate in Physic of the University of Oxford, and the Royal Col-

lege of Physicians in London, Physician to the St. Mary le Bone infirmary, and Lecturer on Medicine in London." With a translation of the Formulae and additions and alterations adapted to the American Climate; by a practitioner of the State of New York.

The Light Horse Drill, revised, enlarged, and adapted to the United States service, by an American officer of experience and rank. To which will be annexed, the sword exercise with plates, &c. is in press by E. F. Backus, of Albany.

Matthew Carey, of Philadelphia is preparing to publish Wilkinson's Royal Quarto Atlas, with considerable additions and improvements.

WORKS PROPOSED.

Matthew Carey, Philadelphia, has in the press neat Pocket Editions of Charlotte Temple, Italian Nun, Julia de Roubigne, and Exiles of Siberia. All with handsome frontispieces. Likewise Fordyce's Sermons and Bennet's Letters to a Young Lady.

Williams & Whiting of N. Y. propose to publish the Sacred and Profane History of the World connected, from the Creation of the World to the dissolution of the Assyrian Empire, at the Death of Sardanapalus; and to the Declension of the Kingdoms of Judah and Israel, under the reigns of Ahar and Pekah. Including the Dissertation on the Creation and Fall of Man. By Samuel Shuckford, D. D. Chaplain in ordinary to his Majesty George the Second. In three volumes 8vo. of about 450 pages, on fine paper, with 4 maps, at 2,50 in boards or 3 in binding.

Samuel West of Salem has issued proposals for printing Strictures on the Modern System of Female Education. With a view of the principles and conduct prevalent among women of rank and fortune. By Hannah More. On fine paper and fair type, in one volume, price one dollar in binding. This work will be published early in October.

ERRATA.—In the last No. page 99, 10th line from bottom, for 1766, read 1776; page 100, 3d line, for *after* read *before*.

OBITUARY.

SKETCH OF THE CHARACTER OF THE LATE HON. THOMAS DAWES, ESQ.
Senior Deacon of the Old South Church; delivered to the members of that Society on the afternoon of the second Sabbath of January, 1809; at the close of a Discourse from the 19th chapter of Job, 25 verse. By the Rev. Dr. Eckley.

To the choice of the subject which we have contemplated this afternoon, my hearers will readily suppose I have been directed by the late decease of the senior Deacon of this religious Society. It is sanctioned by long custom that, after any of our friends and brethren have acted in some of the most conspicuous and important stations, a particular notice should be taken of their lives and characters when the scene of their activity is closed, and we have just returned from following their sable hearses to the congregation of the dead. But few persons have been brought into more public view, and for a long course of time sustained a greater variety of offices, than our late respected Brother.

As a native of Boston, he discovered a very earnest attachment to its interest, and at an early season of life, bent his mind, among other things, to the desire of its exterior improvement. From the calling which he pursued, and in which he acted as a principal, he greatly amended the style of architecture; and there is now a considerable number of private, as well as some public edifices in this town and in the vicinity, indebted for their convenience and beauty to his skill: The American Academy of Arts and Sciences was well justified in making him one of its members.

When the political concerns of our country, no less than fifty years ago, required a martial spirit and knowledge of tactics, Colonel Dawes was one of the most useful officers of the militia of this then province.

To the fiscal state of this capital he paid a very particular and assiduous attention. With its pecuniary concerns, there was no person more intimately acquainted. I have understood that the Town of Boston had often considered itself as having been overcharged in the general tax throughout the Commonwealth.

From the knowledge which he was judged to possess on this subject, he was elected, by a full vote of the inhabitants of this place, as a member of the *house of Representatives* in the *General Court*, in the year 1777, among which body, his information on many points connected with the relative situation of the towns in the whole State, especially on the subject of taxation, gave him, for a number of years, so decided an influence, as to enable him to repel many improper claims, and effectually to serve the interest of this his native place.

Although by these particular exertions, he voluntarily consented to an abridgment of his popularity among the members of the *General Court*, yet such was the sense which the citizens of Boston entertained of his services, that by their united suffrages he was advanced to a seat in the *Senate*, in which station he served several years. Soon afterward he was elected to the *Council*; and it was no small gratification to him that in each of these offices he acted for a while as colleague with the Hon. Messrs *Phillips* and *Mason*, his brethren both as members and Deacons of this church.

The Honorable Mr. Dawes continued in the *Council* until the age of seventy years, when by the death of Lieutenant Governor *Gill*, then the chief Magistrate of the State, he became *President of the Council*, and for a time, was the first acting Magistrate in the Commonwealth. He had been an Elector at the three first elections of *President of the United States*.

To this station as counsellor he would undoubtedly have been re-elected, but at the age of three score years and ten he saw fit to decline being a candidate for this or any other office in the gift of his fellow citizens, and gave public notice of the intention. From this time to the close of his

life, he gradually withdrew from many other public engagements, observing, among other reasons, that at such an advanced age, it was fit that the business of the *present world* should give way to the more interesting concerns of the *future*.

In his connexion with this religious Society, I find by the Records, that Mr. Dawes was baptized by the Rev. Dr. Sewall in this Church in the month of August, in the year 1731. He was admitted as a member in full communion, in A. D. 1749, being in his 19th year. Since my own relation to this Society, I have always known him among those, who have taken the most active part in its concerns. After the revolutionary war with Great Britain, during which the internal part of the house in which we are now assembled was destroyed, he drew the plan, in which, with a few late alterations, it now appears; and was a principal agent in the erection of the adjoining buildings belonging to the general estate. In the year 1787, he was chosen a Deacon, in which office he continued until he was removed by death, being upwards of 21 years. He was remarkable for being a constant worshipper in the house of the Lord. During the last year of his life, disorder and sickness impaired, in some degree, the vigor of his mind, which was naturally strong, and being improved not indeed by an academic, yet by a good education, endowed him with uncommon ability to serve both the public at large, and his particular friends. It was a great consolation to the members of his family and to others, that notwithstanding this violent shock to his constitution, his rational powers and faculties were continued. Throughout this sickness, his views and conversation principally turned on the great subject of religion. In the frequent visits I paid him, and which he always appeared to receive with gratification, he fully expressed his sense of the great depravity and sinfulness attached to human nature—the necessity of the divine influences in the renewal and sanctification of the heart—the insufficiency of man's righteousness for the end of justification—the glorious nature of

pardon in virtue of the mediation;—with animated hopes that through the faith he had long professed and still continued to declare in the *blessed Redeemer*, he might be freely accepted, and made completely happy in the enjoyment of a holy God.—With these sentiments, he mixed many others respecting the instability of all earthly things—the importance of contemplating *time* in relation to *eternity*, and continually seeking a state of preparation, by grace, for the change which will soon be made on us all by the stroke of death.

He lived to the beginning of the new year; and though weak and faltering, he said to his family he would begin it *in the House of the Lord*.* He heard my worthy Colleague in the morning on a subject adapted to the season. He was not able to attend the service of the afternoon, but, as I learn, conversed with his particular connexions in the evening in a manner the most appropriate to the occasion, and with a great degree of seriousness, solemnity, and affection. At four o'clock the following morning, by a sudden fit of the paralytic kind, he was bereaved of his reason; and in six hours afterward resigned his spirit unto God who gave it.

Brethren! we shall all die. To that eternal Being we shall speedily go, who is acquainted with the state of the living and the dead—who will judge us all in righteousness by his Son according to the rules of the blessed Gospel, through which each Christian believer will be accepted, and the saint rejoice and triumph for ever.

On this occasion, may the comforts of religion be administered to the bereaved family of the deceased!—May the event be sanctified to this Christian Society with which he was so long connected!—and when we shall all leave the present world of sin and death, may we attain an everlasting life of righteousness! May we joyfully rest in Jesus Christ, with whom we trust is our departed friend and brother.

* *This was the first day, as well as first Sabbath of the year 1809.*

POETRY.

TO-MORROW.

How sweet to the heart is the thought of to-morrow,
When hope's fairy pictures bright colours display !
How sweet when we can from futurity borrow
A balm for the griefs that afflict us to-day !

When wearisome sickness has taught me to languish
For health, and the comforts it brings on its wings,
Let me hope, (oh how soon it would lessen my anguish)
That to-morrow will ease and serenity bring.

When travelling alone, quite forlorn, unbefriended,
Sweet the hope that to-morrow my wanderings will cease ;
That, at home, then, with care sympathetic attended,
I shall rest unmolested, and slumber in peace.

Or when from the friends of my heart long divided,
The fond expectation, with joy how replete !
That from far distant regions, by Providence guided ;
To-morrow will see us most happily meet.

When six days of labor, each other succeeding,
With hurry and toil have my spirits oppress,
What pleasure to think, as the last is receding,
To-morrow will be a sweet Sabbath of rest.

And when the vain shadows of time are retiring,
When life is fast fleeting, and death is in sight,
The Christian believing, exulting, expiring,
Beholds a to-morrow of endless delight.

But the infidel then, surely, sees no to-morrow !
Yet he knows that his moments are hasting away :
Poor wretch ! can he feel, without heart rending sorrow,
That his prospects of joy will expire with to-day.

PANORAMA.

TO CORRESPONDENTS.

E. H. in reply to R. A. is received, and on the conditions before specified in regard to this subject, shall have an early insertion.

A. on the present mode of conducting ordinations, is a seasonable communication, and shall have place in our next. It has been mislaid.

Myra discovers a spirit with which we are pleased. The effusions of her pious mind, we doubt not will gratify a large class of our readers.

We are obliged to the translator of the affecting extract from Saurin.

We thank *Benevolus* for his poetical communication, which shall receive our early and candid attention.

The eloquent letter of Bishop *Gregoire* to Mr. *Barlow*, and Mr. B's. reply, which are both on our files, shall be preserved in the pages of the *Panoplist* and *Magazine*.

We agree with our respected Correspondent, that since the author of "Religion without Cant," Mr. *Fellowes*, has been introduced to the American public, it is highly proper that this public should be made acquainted with the reputation, which this Author sustains among well informed Christians in his own country ; we shall accordingly, as soon as we have room ; publish the *Christian Observer's* review of Mr. *Fellowes' Poems*.

The communications of *Justus* are received.—Before we publish his "Remarks" we wish an interview with him. We think he has misapprehended the object, which has occasioned his remarks, and that an explanation would induce him to think with us, that it would be expedient to suppress his remarks ; or at least to communicate them to those concerned, in a less public manner.

N. B. As the last No. contained 8 pages more, this of course contains the same number of pages less, than usual.